61 601 There appears to be no evidence that the Bacairí had clans or moieties. The kinship nomenclature is of the bifurcate merging type with paralld kin merged with lineal kin and with separate terms for mother's brother and father's sister and for cross cousins. (See chart 3.) The kinship terms in ego's generation and in the children's generation are distinct for men and women. Beyond the bar prohibiting marriage between anyone called brother, sister, parent, or child, there were no special rules governing marriage. Cross-cousin marriage was common but not preferred. There were no residence rules or avoidances of the mother-in-law or father-in-law. As the Bacairí lived in large communal houses, marriages often took place between young people brought up in the same house. After marriage they would take over a section of the house as their private quarters. The Bacarí say that families could move to another house with the consent of the house elder. Although polygyny was permissible marriages were generally nonogamous. The father and the father's brother had great authority and were highly respected. Younger brothers were not permitted to joke or play rough with their eldest brother. The mother's brother and father's sister were also respected but less than the eldest brother. The relationship between brothers and sisters was one of great respect, the informant saying that incest was unthinkable.

582 591 606 592 [582] [591] 595 593 604 593 35

THE LIFE CYCLE

BIRTH (ERASÊLLI)

843 [842] 844 [756] Pregnancy (*enokúa*) was recognized as being caused by sexual intercourse. In advanced pregnancy a woman was not permitted to eat the flesh of such large animals as deer, capybara, or tapir. When the time of delivery drew near a portion of the house was screened off, where the woman gave birth and remained secluded until the normal menses began. The expectant mother was assisted by her mother and other female relatives, a shaman being called only in cases of difficult birth.

A woman gave birth in a squatting position, the midwife holding her under the arms and gently pressing her stomach. Sometimes the stomach and back of the woman were bathed with poultices made from boiled cotton leaves. It was the duty of the woman's mother to cut the umbilical cord